

# The Neo-Khawarij of the Ghulaat Juhaal

## By Yasir ibn Saleem

The Messenger صلى الله عليه وسلم Muhammad Ibn ‘Abdillāh, the Imām of the Muwahhidīn said “Those who go to extremes are doomed.” He said it three times. (Muslim 2670)

Imam Nawawi Al-Nawawi said in Sharh Muslim (16/220): those who delve too deep and go to extremes, and overstep the limits in both word and deed.

An example of such extremism is that of extreme hunger and fasting all day and night, which affects the obligatory deeds, thus we see there is a pattern and legislated methodology which the Ulema can teach us.

In short Extremism is; ***Something which is exceeding the bounds limitation exaggeration***, this is Extremism.

This is apparent in the religious Ghuloo that which overburdens someone not just merely because of his fear of falling into something that would nullify his Imaan, but the root causes are deeper than just that, it is because without proper guidance, supervision, or having a destructive structure in the course of his obtaining of Ilm, he is doomed.

And this Framework is one that leads one to chaos and then causes chaos every sphere imaginable.

The modern day extremism of Takfir is the insistence for others to make and apply Takfir upon whom the Ghulaat Juhaal say so, without to ever separate between Takfir Mutlaq and Takfeer Muaayn. And therefore their transition of an accusation is such that they conclude and rush to Takfeer on the individual accused, without the accuser and those being asked to make Takfir, to actually verify facts, to be aware, and to have certainty. Because even with the least amount of doubt, one would have to refrain from their Takfir in the first Place.

They believe the proofs of Kufr and who has fallen into it need to be established on anyone they meet in order to charge him with Kufr of being an ‘excuser of the Mushrikeen’, meaning their dawah is based on finding persons to show Kufr to, and this where they have taken a matter which is from Asl ud Din, that being Takfir upon the Mushrikeen, and every social post or converse that they engage in with others is solely based upon Dawah to the ‘Third Nullification of Imaan’, whilst leaving off all other matters when it comes to Asl ud Din, and in fact not even really actualising themselves the other matters which are lengthy to mention here, but are a matter of foundation of the Deen. Consider the statement regarding Asl ud Din from the Noble Shaykh ‘Abdullāh Ibn Muhammad Ibn ‘Abdil- Wahhāb himself who said ;

**“And in summary, it is obligatory upon those who are sincere to not speak about these matters without knowledge or evidences from Allāh. And he should beware lest he expels a person from Islām merely because of his own interpretation. And “expelling someone from the fold of Islām” [Takfīr], and entering someone into the fold of Islām is from the greatest matters of the Dīn... And indeed Shaytān has misled many in this regard; so there are such people who consider a person to be Muslim, but the texts of the Qur’ān, Sunnah and Ijmā’ prove that he is a kāfir; and then there are others who make Takfīr of those who are actually Muslim according to the Qur’ān, Sunnah, and Ijmā’.”**

Refer to “Ad-Durar As-Saniyyah” (8/217).

And upon this they based their entire Dawah but forget entirely that the one spoke about this mentioned some crucial points here;

*‘those who are sincere to not speak about these matters without knowledge or evidences from Allāh’*

Meaning how can it be as Sheikh Ahmad Musa Jibril mentioned that one night you in the nightclub the next night you read a few books and all of a sudden you are giving verdicts. In particular on matters which the Ulema they differed or at least had difficulty to equate the tools needed to perform , they did not merely learn from book online without any supervision.

*‘And “expelling someone from the fold of Islām” [Takfīr], and entering someone into the fold of Islām is from the greatest matters of the Dīn..’*

To make Takfir is not an easy matter nor a light hearted matter the consequences are huge to consider, for example many Akham would be invalid for a person who is actually eligible for them, such as the right of his life, the Salam, giving and receiving of Zakah, the laws of inheritance would be affected, where he is buried, weather or not he has Ghusl or Janazah or nor, even the mere action of how to reply to him his sneezing, answering the food invitation, whom is married to whom, if their marriage is valid, - the list is endless!

Hence now you can appreciate why Takfir itself is not a light matter and not one to be confused as simply getting a tax disc for ones car, declaring it and moving on. The Ulema they knew the grave consequences of Takfir and hence refrained from it when relevant and not have Ghuloo on this matter.

More so We should point out a matter, and that is, upon which order did you find that you must inform everyone upon you have exercised ‘Takfir Ijtihad’ upon and tell them about the Kufr of this person, and force them to make Takfir, meaning to headhunt for whom you regard as an *Athir*.

Ibn Taymiyyah said ;

**“The foundation of the misguidance of these [Khārijites] is their belief regarding the leaders of guidance and the body of the Muslims that they have departed from justice and are misguided.**

Majmū‘ al-Fatāwā (28/497).

Meaning they would leave off the main body of the Sunni even those who are still Muslim but deviant in their own beliefs and out of their extremism would accuse them of Kufr, or as in our time they assume someone to be upon Kufr and not entered the fold of Islam to begin with.

Traits of the Khawarij of the Past and present is not that much different, rather the Neo-Khawarij today carry the following distinct characteristics which stand out amongst many, this is the makeup of their own deviated beliefs which they think make them ‘Muwahidden’ and everyone else even if is from amongst Ahl Qibla’, this is simply not accepted for them and a person is from amongst the ‘Mushrikeen’ in their narrow viewpoint.

We can make mention of some of their characteristics ;

### **Declaring Muslims to be unbelievers**

Today they assume Kufr, they carry a clerical check list of Takfir - Rejection of taghout is never subjective for them due to a persons capability, or knowledge of who may fall into this classification because of the lack of news or lack of concern, but rather must be affirmed for them even if a person is unaware about a particular person who may just happen to fall into the catagory of being a type of Taghout.

**Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much Harj. And Harj means killing.”** (Sunan Ibn Majah Vol. 1, Book 36, Hadith 4050 Sahih)

Also Imaam Aboo Muhammad Ibn Hazm al-Andaloosee he said ;

**There is nothing more harmful to the branches of knowledge and its people than those who enter themselves into it and they are not from its people. They are ignorant and yet they think they have knowledge, they cause corruption whilst thinking they are correcting the affairs.**

### **Justifying violence against Muslims and innocent people**

As we have heard of in recent times, even it is isolated, but the innocent civilians , sometimes killed and even raped, or plots to do both!

### **Doubting a persons Imaan**

They take the same principle of *Madkhalism* and *Salafi-ism* and restrict their own people to the label of being a Muwahid, and others as Mushrikeen, for them the Mushrikeen as a label applies first and foremost to the Muslims who they consider as Kafir Asli and that is the priority for them to keep distance from and wage war against.

Imam Shawkani said; **‘Know that judging a Muslim to have left the fold of Islam and entered into disbelief is something no Muslim who believes in Allah and the Last Day would proceed to do, except with a proof more evident than even the day time sun.**

Obsession over matters particular matters pertaining to Usool ud Deen, namely that being their Takfir upon the ‘Mushrikeen’ and leaving off all others, obsessive compulsive behaviour over this due to their ‘Fear of Allah (swt)’ and wanting to purify their ‘Tawhid’ and be from amongst the ‘Muwahideen’. All these traits are modern day Traits of Kharijism, better to be called Ghulaat Juhaal, or Neo-Kharijism, but just as the Modern day Neo Murjiah went astray and became apparent with their innovated ideology (*The Madkhalis*) likewise do we face the appearance of the ignorant extremists who claim to be Muwahhidin but are far from the characteristics as such, weather by word or action.

Ibn Taymiyah said; **For they [the Khārijites] strived to kill every Muslim who did not agree with their view, declaring the blood of the Muslims, their wealth, and the slaying of their children to be lawful, while excommunicating them. And they considered this to be worship, due to their ignorance and their innovation which caused [them] to stray.**

## **Takfeer can be Two Types**

1. Al Hawa - Dispraised
2. Al Nass - Cannot differ - You become a Kafir - Tasleel (Chain Takfeer) Al Ijtihad - No Specific Text about 'that person' by name- can be difference opinion

## **Related to Takfeer Al Ijtihad**

1. Ithbaat ul Hujjah or At Tathabut - Verify he done the Kufr
2. Iqmaamat ul Hujjah - The Kufr that was Clear
3. Bayaan ul Hujjah - To make sure the Hujjah reached him.

Principle - Generality of Rule and Specific Muayn - Subject to Ithbaat wal Qiyam ul Hujjah of Adilah  
All possible Mawani Lifted.

4. People can differ - Tawaquf - As its a matter of Ijtihad - no difference on the type of Kufr -

## **Tawaquf can be:**

1. He wants to Give him Dawah
2. He wants to Verify or check all circumstances
3. He has security issue
4. He heard he made Tawbah

## **Tawaquf due to: Jahl al Haal - Ignorance of the Reality of Circumstances**

Examples:

1. Voted knowingly for a legislator is Kafir
2. Voted knowingly knows legislator is Allāh, but did not know what the Vote was for.
3. Gave a Bayah to Taghout King, not Knowing he was a Taghout - was blind -
4. Bowed to grave - but was unaware it was a grave - thought it was clear land praying to Allāh
5. He Believes it was an error or Mistake
6. He has Different Perspective on his Haal.
7. He doesnt Trust You for information about the alligation.

Especially when culture picking finding who didnt Takfeer, no Barā'ah Kafir pubicly, no display animosity towards Tawāghīt only bullying ignorant Muslims.

## **Conclusion:**

1. Athir is a Mushrik
2. We verify his Haal and don't assume
3. Everything has a Mechanism

**Whoever Does not 1 Agree that the Kafir is Kafir or has 2 doubt in their Kufr or 3 believes that their path is correct (three parts to it)**

**This has two Catagories - The Kafir Asli, and the Murtad.**

The one who doubts the Kafir Asli is not Kafir as the Hujjah never reached him  
Al-Qadi Iyad said [responding to this]: "... and the one who says all of this, is a disbeliever by way of Ijma' (consensus) upon the disbelief of one who doesn't make Takfeer on any of the Chrisitans and Jews"

Allāh said

Waman yabtaghi ghayra Al-Islami Deenan falan yuqbala minhu wahuwa fee al-akhirati Minaal Khasireen (3.85)

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (3.85)

Not making Takfeer

1. Is rejecting the texts of the Qur'an, Sunnah,
2. Rejecting Ijma' of the Ummah.
3. Constitutes not actualizing disbelief in the Taghut (all false deities collectively).

This is a matter of Aqeedah has three meanings to it

**At-Tawtheeq**- this means affirming, consolidating, strengthening

**Al-Ihkraam**- this means exactness, controlling

**Al**

**Yaqeen**- this means certainty

Shariah definition: The things a person must believe in to be true, and should be certain about, content with, and not shakable by doubt.

[mujmal usool ahl us sunnah wal jammah fil aqeedah page4 shaykh nasr al aql]

Amongst the ulema they layed down **3 conditions to Aqeeda - Any of these missing is Kufr**

1. **Certainty**
2. **Have to be content**
3. **Have no room for doubt.**

“Al imaanul Jazim in whatever Allah obliged us to believe in whether in this life or in the hereafeter.”

Allāh said 2.56 - Abdullah ibn abass & Ibn masood said Al Urwatu ul Wuthqa’

“Whoever who says Laa ilaaha illa laah [There is no god except Allah], and disbelieves in whatever that is worshiped besides Allah, his property and his blood is sacred, and his accountability is upon Allah.”  
*Narrated by Muslim.*

Therefore we understand - Takfir upon Mushrik Taghout and anyone who worships it is a part of pillars of Shahadah from the Usul ud Deen.

**Murtad is two types as mentioned by Nasr al Fahd**

- A. One does nullification of Islam but someone else claims he upon Islam
- B. One who does nullification of Islam hidden matter, differs on topic eg how many salah must leave, he not disbeliever for disagreeing with Takfeer Ijtihad

**As for the details of the Nullifer**

Has Three Parts to it.

**1. Whoever does not call the Kuffar Asli as Kuffar is Athir**

**Evidence 1**

Those who disbelieve from among the people of the Scripture (Jews and Christians) and among Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence. (Al-Baiyinah 98:1)

Here Allāh said they will never become Munfaqueenah (give up) until YOU give them Hujjah.

## Evidence 2

Allaah (swt) says in the Qur'aan: "Surely, they are kaafir who say: "Allaah is the Messiah, son of Maryam (Mary)." But the Messiah (Jesus) said: "Oh Children of Israel! Worship Allaah! My Lord and your Lord!" Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the Zaalimoun there are no helpers." (Al-Maa-idah, 5: 72)

Anyone who now Doubts that Kufr, or someone who becomes like them is Kafir

## Evidence 3

Verily those who disbelieve in the religion of Islam , the Quran , the Prophet from amongst the AHL KITAB , and Mushrikeen will abide in the Fire of Hell (98.6)

Ibn Katheer said Mujahid said about this verse As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs

Mujahid and Qatadah said about this verse "Meaning, they will not be finished until the truth becomes clear to them.'

## 2. Whoever Hesitates in their status to not call them Kafir is Athir

And those whom we speak about are those that have no DOUBT, and those that have an Ijmaa of Kufr Akbar etc

Ibn Taymiyah ' Whoever hesitates in the disbelief of these groups (Christians, Nusari, Batini etc) AFTER having knowledge of what they say and having knowledge of the religion of Islam then he is a Kafir, JUST as having doubt in the disbelief of the Jews athiests etc (Fatawah Vol 2 Page 368)

But as for those whose kufr is dispute, he does not fall into this nullifier.

## 3. A person praising them is NOT Kufr Akbar.

Praising KUFR that is Kufr, praising behaviour is sin.

Example Kafir is very brave, generous

Prophet said ' Do not call the Kafir Sir, you have made your lord Angry (An Nasa'i)

But to say their Deen is very Good, that is Kufr Akbar.

## What did Sheikh Sulayman Al Alwan regarding 7 Catagories of Athir:

1. **The one did not call Kafir Asli Kafir group or individuals - Kufr Juhood Becomes Athir**
2. **The one who changed his religion to christian etc - Becomes Athir**
3. **The one who falls into nullification which their is Ijmaa and proof established upon him Not because of doubt nor taweel rather due to desire - Becomes Athir**
4. **The one who does not declare Takfeer of one who falls into nullifier due to shubat he has such that the proof wasnt established upon him, or because the Mawani have not been fulfilled - Not Athir**
5. **The one who does not decare Takfeer upon someone due to a Biddah like the Murjiah who limited nullifications beliefs rejection ishtihal, does not declare takfeer due to misconception of this Biddah, then this one does not become Kafir. -**

Otherwise all deviant sects would be Kafir, (as most of those today due to Biddah of Irja they dont make Takfir on taghout)\* (From Myself) - **Not Athir**

6. **Disputed weather or not kafir (individual or Category)** Eg abandonment of Salah he believes there is more than one opinion regarding details of measurement of evidence for it. eg how many left, - **Not Athir**

**Example:**

Imams of Salaf disputed Takfir Khawarij  
Takfir upon Al Hajjaj (Who killed Abdullah ibn Zubair & minor changes to Quran as rep Son of Abu Dawood.

Hassan Al Basri, Umar ibn Abdul Aziz Muhjahid called him Kafir  
Muhammad ibn Sirin did not  
Nobody called each Tabdee (innovator) due to refraining from Takfir

Result of this was taweel and Ijtihad  
Making Judgment based on best ability and information available to them.

**7. Regarding the groups about which there is an agreement that they are Kuffar**

He does not dispute their general category - Takfeer Nawa - This has Ijmaa  
But he has not been informed about a particular individual.

**He is not Athir** because the person did not deny about the general category ITSELF  
Eg Takfeer Nawa on the Type of Kufr

If he Doubts that the individual is not Kafir due to a doubt in the actual kufr itself then he is Athir

**Live Example 1 - Lesson of Jahl al Haal and Juhood**

Abdur Rahman done Kufr which Ijma kufr insulting Allāh etc, he is a Kafir

Imran affirms that this is action is Kufr but due doubt he refrains from Takfeer, he is wrong because no doubt that Abdur Rahman committed Kufr here but correct also.

Imran did not reject any reports and admits one who insults Allāh is a Kafir nor doubts in the ACT.  
Their Friend Hajoori denies that insulting Allāh makes you a Kafir, therefore he is a Athir

**Live Example 2 - Lesson of Tawaquf**

Ridwan says Abdur Rahman is Kafir - he did not make Takfir upon Mushrik  
Abu Maryam says who is Abdur Rahman tell me more about him  
Ridwan Says that doesnt matter I read about it in CNN  
Abu Maryam says I will refrain from it (Tawaquf) until i verify all facts he is not Athir.

**Live Example 3 - Lesson of Tasleel and Perception of Reality and Taweel)**

Abu Khadijah says King is Muslim  
Abu Ghazi says, he negated his Imaan ruling is Kufr Akbar  
Abu Khadijah says I know, but this is fine.  
Abu Ghazi calls him a Kafir  
Abu Uwais Taweel says you cant say that  
Abu Ghazi asks why?  
Abu Uwais says - Because hes my friend and hes right  
Abu Ghazi says You are Kafir Athir

Abu Maryam says What happened here, believe that Abu Khadijah meant that its kufr duna kufr and he didnt see Kufr Akbar, - He is not Athir refraining from Takfir

Later he finds out no Abu Khadijah knows its kufr akbar and knows what kufr was done but still called him muslim without any permit - he must call him kafir

### **The Distorted and Misguided Application:**

1. Not distinguishing Takfir Nawa from Muaayn
2. Rooting Manhaj based on specific or general statements of Ulema of Najd with exaggartion.
3. Taking General and applying Specific Ruling on people without to verify his Haal
4. Assuming never entered Islam to begin with - distortion of Judgement of Dhair (Apparent)
5. Declaring those didnt declare 2.56 in detail Mushrikeen Asli
6. Not investigating for other Mawani (Not enough investigation due to grudge or hatred)
7. Declaring those who dont know the reality but agree with the principle as Athir.
8. Using 60.4 against those who agree and apply it more as being Athir due to lack of information of the charge of Kufr
9. Limiting their Barā'ah against Mushrikeen only to the Kafir Murtad Mushrik
10. Deviation from the true Millatu Ibrahim.
11. Taking Statments often of Classical scholars regard specific situation and not the general Hukm

### **So to Answer: Do We make Takfeer upon the Athir?**

1. Yes, but We verify if he done or not.
2. No Excuse for Massail Jaliee
3. Tahabut - We Verify if he done or not

Ahmad: Ibn abass man from Bani sulaym passed by sahabah said shahadah they killed him took his property, went prophet claimed he was protecting himself - Allāh revealed Ayah

Allah (swt) said, "When you travel in the Jihad, verify, and do not say for the one who says the salaam, that you are not mu'min just because of the booty." [4: 94]

Allāh warns us against a Takfeer that is rushed - that is our main contention!

4. If matter is hidden we give Bayaan ul Hujjah
5. We are not obliged to knock on everyones door to ask Athir?
6. We do not make Takfir upon one who is ignorent of reality of someone who is accused of Kufr
7. Al Uthru Bil Jahl is also ignorance of the reality for us. Also known as Jahl ul Haal, we could be ignorant of situation.
8. Al Uthru Bil Jahl is never excuse for Shirk Akbar.
9. Tasleel - Chain Takfir is in Takfeer Nass unless Naaqid and someone made excuse for their Kufr etc
10. Takfir Ijtihad is based on perception of reality - not everyone is an Athir

Statements from the Ulema of Najd

Mutashaabih (unclear) statements now being used without clarity of the actual Viewpoints of Ulema of Najd on Takfeer in Chain



**Al-‘Allamah Sulaiman bn Abdullah said regarding those who stop short of or doubts or is ignorant of the disbelief of the Qubooree’s :** “And if he was doubtful about their disbelief, or ignorant of their disbelief, then the evidence from the book of Allah, and the Sunnah of His Messenger is explained to him regarding their disbelief. And if he doubts after that and is hesitant after that, then such is a disbeliever by consensus (Ijma’) of the Scholars regarding one who doubts about the disbelief of a disbeliever being a disbeliever.” [awthaq ‘Ura al-Eeman Dimn Majmoo’at at-Tawheed 1/160]

**Ash-Shaykh Muhammad bin ‘Abdul Lateef aal-Shaykh – may Allah have mercy on him – said:** “One who allocates some places for his worship or believers that the obligation of Hajj falls from one who stands at these places, such a person’s disbelief is not doubted by those who have smelt the scent of Islam. And one who doubts regarding his disbelief, then it is necessary to Establish the Evidence upon him, and explain to him that this is Disbelief and Shirk, and that taking these stones is making it equal to the Signs of Allah which Allah has made standing upon to be a worship to Allah. And if the evidence is established upon him and he still persists, then there is no doubt regarding his disbelief.” [ad-Durar as-Saniyyah : 10/443]

**Ash-Shaykh Muhammad bin ‘Abdul Wahhab, and his grandson ‘Abdur Rahman bin Hassan said:**

“And from them are those who took them as enemies but didn’t make Takfeer of them. Such a person has also not come with what is evidenced by Laa ilaaha illa laah (There is no God except Allah) regarding denying Shirk, and what it constitutes of in making Takfeer on those who do it after explaining according to Ijma’.” [ad-Durar as-Saniyyah 2/207]

**Note: He said after explaining!**

**And Sulaiman bin ‘Abdullah – grandson of ash-Shaykh Muhammad bin ‘Abdul Wahhab – regarding one who didn’t make Takfeer on the Polytheists:**

“And if he was doubtful about their disbelief, or ignorant of their disbelief, then the evidence from the book of Allah, and the Sunnah of His Messenger is explained to him regarding their disbelief. And if he doubts after that and is hesitant after that, then such is a disbeliever by consensus (Ijma’) of the Scholars regarding one who doubts about the disbelief of a disbeliever being a disbeliever.” [awthaq ‘Ura al-Eeman / Majmu’at Tawheed]

**“regarding one who doubts about the disbelief of a disbeliever being a disbeliever.”** And this is an evidence for the fact that when this rule is about one who is associated to [Islam] : it is necessary to explain.

**And ash-Shaykh Muhammad bin ‘Abdul Lateef Aal-Shaykh – said:**

“Know that these (polytheistic) action are from the religion of Jahiliyyah (Ignorance), which the Messenger of Allah – blessings of Allah and peace be upon him – was sent with to disavow from and remove, and erase its remnants, because they are from Major Shirk, which the Muhkam (Clear) Aayat provide evidence for its impermissibility. And these festivals are similar to the festivals of al-Jahiliyyah. And whoever who believes in its permissibility and legality, and that it is a worship and a religion: Such is from the most disbelieving from the creations of Allah, and their most misguided. And whoever who doubts regarding their disbelief after establishing the Hujja upon them: Such is a disbeliever.” [ad-Durar as-Saniyyah 10/440]

**ash-Shaykh Ishaq bin ‘Abdur Rahman bin Hassan – may Allah have mercy on them all – said:** “And upon examination: They do not make Takfeer of the Polytheist except generally. And from them are those abstain from that, and they alienated it and it became alienated from them due to what they brought from the Shubuhah (doubts), thereafter their innovation and doubts crept on till it circulated [even] among the closest brothers” [Takfeer al-Mu’ayyan]

**Look at how he named them the closest brothers, even when they do not make Takfeer on the Polytheists.**

**Shaykh al-Islam have said in [Raf’ al-Malaam ‘an Ai’mah al-A’laam]**

ten reasons why they are excused due to errors and mistakes that they have made who are Mujtahideen. As for making Takfeer on him, I mean upon the one who made the mistake and the one who made the blunder; then it is from the lies and false compulsions.

This is because no one from the Scholars made Takfeer on anyone for stopping short of making Takfeer, on anyone because of any reason from the reasons, by which the Scholar is excused of if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description which if manifested in a person makes him a disbeliever with that description.

On the contrary, if it is explained to him [the Scholar], and thereafter he opposed it and rejected it stubbornly and persisted [then he falls into kufr].

Example: Qudamah bin Mazoon and his companions drank wine they were from the Sahabah and Tabieen, they had a doubt Umar and Ali did not make Takfir upon them, if they persisted would of made Takfir upon them. Even though due to a Shubaa the originally had made it halal.

### **A Point of excusing the one who made mistake**

Ibn Taymiyah said: "With regard to takfeer (judging someone to be a kaafir), the correct view is that a member of the ummah of Muhammad who strives to reach the truth concerning a certain issue, but reaches the wrong conclusion, is not to be deemed a kaafir, rather he will be forgiven for his mistake. But the one who understands the message brought by the Messenger, but deliberately goes against the way of the Messenger after true guidance has become clear to him, and follows a path other than that of the believers, is a kaafir. The one who follows his whims and desires and fails to seek the truth and speaks without knowledge is a disobedient sinner, and may be a faasiq, but he may have some good deeds that outweigh his bad deeds. Majmoo' al-Fataawa (12/180)

"I also state that what has been narrated from the salaf and the imams, stating that the one who says such and such is a kaafir, is also true, but it is essential to differentiate between general rules and specific cases. "

### **Contentions:**

The Person did not Reject Taghout - Never entered Islam  
No Proof he entered Islam - He Didn't declare all details including Takfeer

### **Answer:**

1. If a person disagrees specifically he is a Kafir, General Agreement is acceptable.
2. If the person said shahadah and know all its details - Good Muwahhid
3. If the person was a supporter of agreement with the Kufr of the Taghout - Kafir
4. If Someone knows Shahadah disagrees details - Kafir (Juhood)
5. If someone didn't know details, but agrees statement and meaning are Kufr is not Kafir.

### **Example : A person may agree ruling man made law kufr - doesn't know king kafir**

Possible circumstances:

1. Reality never reached him
2. Perhaps false Taweel given on subject matter
3. Was told about all forms of Taghout but not the detailed matters of Ruling/Judging etc
4. Defection in understanding of how Kufr occurs - eg Kufr Itiqadi
5. Didn't trust you for your understanding of Tawhid

### **If person did not Reject Taghout:**

1. Rejected the reports of the Quran and doesn't believe in it - Kafir
2. Rejects the clear Ijmaa therefore he has no Asl'ud Deen - Kafir
3. Denied anything known from the deen by Duroorah - Kafir

The Takfeer on one who Excuses the Taghout could have Ijtihad based on Ithbaat ul Hujjah! - Verification of reality or access to reality.

Force you to make Takfeer culture is not from Madhab of Ahl' us Sunn'ah wāl Jāmm'āh.

Imam ahmad labeled the one who left salah as a kafir, Imam Muhammad ibn idris shafi differed slightly, but did not force each other or make takfeer on one another.

And we know to abandon the Salah is Kufr Akbar, but the details of this dispute was not regarding leaving the salah but was one of how they would reenter the fold of Islam, Imam ahmad said he should retake his shahadah, imam shafi said why should he , he already says it.

Correct opinon was he should repent and pray, same for the ruler if he left off ruling , he repents and starts ruling.

We learn from this debate, that the hukm was general but the conclusion was ijtiḥad and this can different from person to person due to conditions and evidences he is aware of.

### **What about Change of Era or new Matters related to a ‘Taghout’?**

Sheikh Nasr al Fahd was asked about the question of Allahs highness, that it has more than 1000 evidences that Ibn Qayim mentioned, so is it from the Masaail al tharia’ clear cut matters of Islam that the Ahl Biddah Reject , and if its not from the clear cut matters, then how can it be from Masaail al Khafiyah hidden matters?

He Answered:

The Clear cut Matters and hidden matters are subject to change by three ways;

- A. The Era
- B. The Place of Settlement
- C. Change of Events

Now with someone who lied about the Siffat of Allāh being a Muḥtadi to the text or trying to refute it then he is a Murṭad Kafir.

If he didnt lie or try to refute it , then he did not commit the Kufr Akbar.

In time of salaf this matter was considered Masaail al tharia’ anyone who denied any of the names of Allāh they made Takfeer upon.

Later it became a hidden matter due to lack of explanation between the Muslims, some had taweel upon it they had a shubaa misunderstanding of it due to corruption of phylosphy.

Some clear matters could become hidden matters  
Imam Ali khudyr explanation of kashf al-shubhaat.

Sheikh ibn Sahmaan, page 79-80 (kashf al shubahtayn);

"The mathhab of Ibn taymiyah does not make takfeer on matters pertaining hidden shirk {masa'eel khafiyah} unless the hujjah {proof} has been established on him. Where as the known shirk {masa'eel thaahirah aljaleeyah} thats known by neccessty in the religion of islam, then non should hold back from making takfeer on these."

### **Lessons:**

1. Establish weather haal was either full of jahl - and access to ilm was not available
2. This doesnt change establishing Takfeer Mutlaq - identifying him as doing the Kufr (nawa)
3. The Takfeer Muaayn would be after checking absence of Mawani

## **What the Ulema said**

A. Sheikh Abdul Aziz Lateef : Ahl' us Sunn'āh wāl Jāmm'āh differentiate between Takfeer Mutlaaq and Takfeer al Muaayn. The First being is not to mention him by name, just to say whoever does so and so is Kufr.

B. Ibn taymiyah is not allowed to make takfeer upon a person from the muslims until the arguments and evidences have been brought to him. Whoever we know who he is a muslim , rather should be established the hudja and arguments to remove any doubt etc [ majmo al fatwa vole 12 466]

Also he said: 'The takfeer has excuses and preventions and it could be they all disappear – unless those conditions and preventions have been made.' [ majmouh al fatwa vol 12 page 487 ]

C. Sheikh Muhammad ibn abdul wahab [ ad daroor as saniyah ] ' to make takfeer by name is well known subject that if a person says a word of kufr we will never call this person a kafir until we check preventions

4. We don't exagarate in our rush to make Takfeer.

5. We do take into consideration the reality but dont tolerate clear matters of Usool ud Deen.

6. If someone doesnt make Takfeer then this is due to either being Athir possible - or verifying all matters.

7. Finally - Mind your own business.

## **If You dont make Takfeer on Taghout are you Muslim?**

Is Takfeer upon a Taghout a Must? YES, without that you would say Shaytan is a Muwahhid, the one who denies the taghout is not a taghout after he knows what that object is as matter of followed obeyed etc, he is a kafir.

## **A Warning against Takfir of the Juhaal**

“And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things.” (at-Tawbah 9:115) (Mujahid in tafsir of this said about not to obey the mushrikeen after they rejected the hujjah)

Ibn Umar: When a man calls his brother an unbeliever, it returns at least to one of them. (Bukhari)

Imam Ahmad bin Hanbel and Abu Dawood narrated that Abu Barzah al-Aslami said:

“The Messenger of Allah said: “O you who have spoken the words of faith but faith has not truly entered your hearts! Do not backbite about the Muslims, and do not seek out their faults. For whoever seeks out their faults, Allah will seek out his faults, and if Allah seeks out a person's faults He will expose him even in his own house.” (Saheeh by al-Albaani in Saheeh Abi Dawood.)

Ibn Taymiyah 'Not everyone who falls into disbelief, becomes a disbeliever [because of it].' He writes elsewhere: 'It does not necessarily follow that if a statement is disbelief, all those who said it (perhaps out of ignorance or misinterpretation) are disbelievers. Since affirming that a specific Muslim has become a disbeliever is like affirming the textual threat will be applied to him in the Hereafter. And this, as we explained elsewhere, has conditions that need fulfilling and impediments that need removing.' Minhaj al-Sunnah, 5/240.

Also he said:

“Those who always sit with me know that I am the strongest of the people to forbid declaring an individual to be an unbeliever or a sinner, unless it is known that the legal proof has been established against him that he is an unbeliever or a sinner. I affirm that Allah will forgive this nation for its mistakes, whether it is mistakes in narrating or practice. The righteous predecessors continued to debate many of these matters and none of them testified that another among them was an unbeliever or a sinner.” [Majmu’ Al-Fatawa 3/229]

Imam Ash-Shawkani writes in Sayl Al-Jirar 1/978

“Know that with regard to the ruling upon a Muslim man for leaving Islam and entering into unbelief, it is not befitting for a Muslim who believes in Allah and the Last Day to apply it unless with a proof that is clearer than the light of day.”

Ibn Taymiyyah (d.728H/1328CE) stated: ‘They have not given proper consideration that making *takfir* has certain conditions (*shurut*) and impediments (*mawani*) that must be actualised if it is to be applied to a specific individual. Because a general declaration of *takfir* doesn’t imply *takfir* upon a specific individual – unless if the conditions are fulfilled and the impediments lifted.’

Takfeer is NOT matter of emotion nor a wish nor out of anger

**Shaykh al-Islām Ibn Taymiyyah: “It is obligatory to know the innovated jihād of the people of misguidance who make jihād in obeying Shayṭān whilst they think they are making jihād in obeying al-Raḥmān, such as the jihād of the people of innovation such as the Khārijites and their likes who make jihād against the people of Islām.” Al-Radd ‘alā al- Akhna‘ī (p. 205).**

- Many Muslims been killed, or plot against them to be killed by teachings inspired by such kharijism
- We are not Murjiah, adhere to the middle path, Takfir is not a light matter

**Ibn Umar: When a man calls his brother an unbeliever, it returns at least to one of them. (Bukhari)**

**This hadith warns us not just of takfir in extremes ,but also insistence in finding faults in others.**

**Imam Ahmad bin Hanbel and Abu Dawood narrated that Abu Barzah al-Aslami said:**

**“The Messenger of Allah said: “O you who have spoken the words of faith but faith has not truly entered your hearts! Do not backbite about the Muslims, and do not seek out their faults. For whoever seeks out their faults, Allah will seek out his faults, and if Allah seeks out a person’s faults He will expose him even in his own house.” (Saheeh by al-Albaani in Saheeh Abi Dawood.)**

As a result Allah exposes and humiliates such extremists- who themselves have many flaws without to even be worried about others faults

- One speaking to a dozen sisters
- One saying that music is halal

- Another pretending to be a woman on social media
- Another saying he only eats from kosher

All traits of Jahilyah, but as the prophet warned the khawarij would be ignorant and young in age.

They have no Ulema and those they claim belief as they do differ with them a mile off

**Sheikh Muhammad ibn Abdul Wahab said “As for what the enemies have mentioned about me: That I make takfir on the basis of presumption, and on the basis of loyalty, or that I make takfir of the ignorant person upon whom the proof has not been established, then this is a mighty slander. They desire to make the people flee from the deen of Allaah and His Messenger by it ‘’**

These Ghulaat came out with their posts, memes, and two minute videos without any consideration at all of their word

**Ibn Taymiyyah stated: Making *takfir* has certain conditions (*shurut*) and impediments (*mawani*‘) that must be actualised if it is to be applied to a specific individual. Because a general declaration of *takfir* doesn’t imply *takfir* upon a specific individual – unless if the conditions are fulfilled and the impediments lifted.’**

Also he said : ‘Many people are born and raised in places and times where much of the prophetic teaching has been extinguished, to the extent that nothing remains of what Allah sent His Prophet with of the Book and the Wisdom. Such people cannot be charged with disbelief. This is why the Imams are agreed that someone who is born and raised in the desert regions, far from the people of learning and faith, or is a recent convert to Islam, and he denies any of the manifest clear-cut rulings, must not be judged a disbeliever until he learns about what the Prophet came with. [Majmu’ Fatawa, 11:407]